August 31, 1954

The LUTHERAN Witness

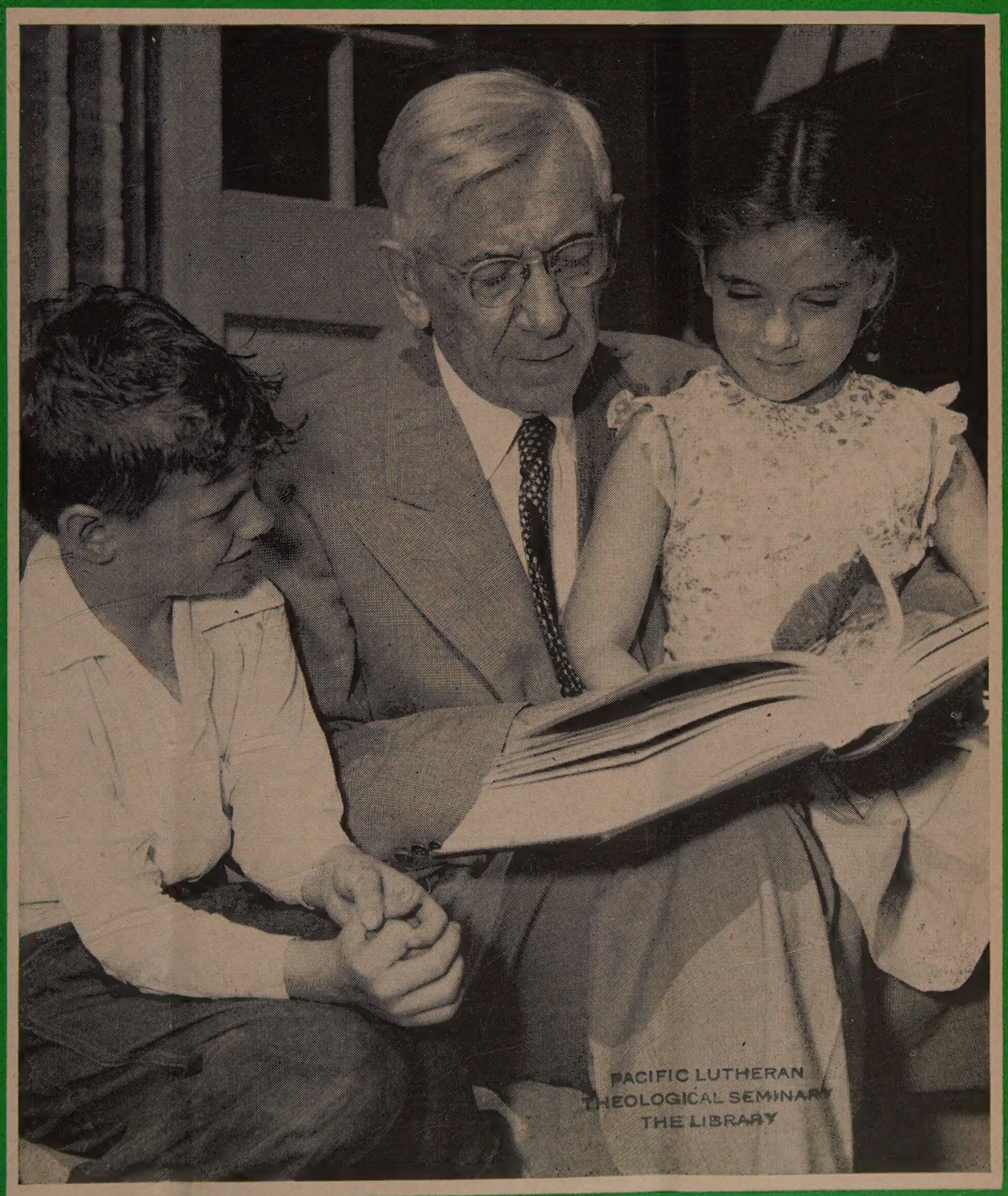
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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PHOTO BY THE HOUSTON POST

Principal Emil Schultz of Trinity Lutheran School, Houston, Texas, with Roger Ray Tully and Susan Avery

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

WHY TWO SCHOOL SYSTEMS?

There are undoubtedly times in the life of the average inquiring Lutheran parent when he is confronted with the question, "Why send my child to a Lutheran parochial school at an added sacrifice of tuition fees when I as an American taxpayer contribute my fair share to the support and upkeep of the American public school system?"

The question deserves examination in the light of the precious inheritance of American citizenship and Lutheran faith. The Lutheran Church takes a definite stand on the subject: The essential responsible agent in the education of the young is the parent. He is committed to an obligation before God and his fellow men to bring up his child "in the nurture and admonition of the Lord." Luther himself said in his sermon on the First Petition of the Lord's Prayer: "Here one should also teach that the parents have the duty to train their children to piety, teach them God's Word, and let them learn." Since parents today generally have neither the time nor the training to instill such learning into their children, parents delegate the responsibility to the schools. Traditionally the public schools of our nation have borne the greatest share of this responsibility. These schools have been the first great instrument in the dream of education as the right and privilege of all citizens. However, we are living under a system of government in which it has been wisely decreed by the founding fathers of the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The intelligent parent in The Lutheran Church — Missouri Synod respects this First Article of the Bill of Rights and is protected in the exercise of his precious faith by its obligation resting upon all citizens.

Education of the intellect without education of the soul is really no education at all. What the Christian parent accepts as the vehicle of the education of the soul, Holy Scripture in its truth and purity, cannot be reasonably taught in the nation's public schools, where Protestant, Catholic, and Jewish children daily rub elbows. As a child of God, he therefore gives his youngsters a truly Christian education in a school staffed by devoted Christian teachers and consisting of a curriculum in which Christ is given His just place.

The intelligent Lutheran parent, then, realizes that the support of Lutheran schools does not really constitute an additional sacrifice but an investment in Christian living for his child. He is happy to continue to support American public education in every possible way, the financial included, for he knows that the duty to educate all children carries with it a corresponding right to their freedom from prejudice and ignorance. The Missouri Synod Lutheran parent most emphatically *does not* feel that he is being penalized for his child's Christian education. He realizes that he is simply exercising his freedom of choice in providing an educational system for his child that makes the love of Jesus Christ the beginning and end of all education.

He is therefore unquestionably opposed to the use of public taxes for the support of his own private system of schools. He appreciates the need for the great public schools of America, and he respects the tremendous part which they have played in supporting the responsible citizen in his use of the right to vote. He is ready and eager to accept the best of their accomplishments in the fields of method, supervision, psychology, and measurement. By the exercise of his choice to support Lutheran schools, he is acting in accordance with what he considers the best interests of his child, his nation, and his God, for he firmly attests to the view that the educated Christian citizen will also be an educated American citizen. To promote either at the expense of the other is inconsistent with the extensive inheritance that is his privilege as an American citizen and a child of Christ.

Baltimore, Md. THOMAS C. RODNEY

"SHOCKED"

My husband and I were shocked to see one of Thomas Hart Benton's drawings on the front cover of the LUTHERAN WITNESS of July 20. If you want pictures of Art, why don't you select one that is really doing partly justice to the beautiful Art that God has put into nature. The type of man and animal that Benton paints is real "mockery." I have not yet seen a decent picture that Benton painted. God did not create man in such horrible deformed shapes. God created men in His own image, Gen. 1:27. Who c would imagine God in the likenes creatures you see in Benton's Although the picture on the fr of this LUTHERAN WITNESS is not t one, nevertheless I think it shar use it on our foremost church pa

Concordia, Mo. MRS. ADOLPH

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THE COVER

Last October, Trinity Congr Houston, Tex., celebrated the ann of Emil Schultz, who has been pri Trinity Lutheran School for t 38 years and teacher for the pas

"The excellence of his work cated by this one fact alone: ther been a season during the past 15 ye some graduating class of the Hous dependent School District has n tained a Trinity Lutheran School g as an honor student — either salu or valedictorian," wrote Jack L Religion Editor of the Houston *Po*

Last fall he also wrote: "A few ago Mr. Schultz had to be hospital major surgery. It was the first missed a school opening in nearly century. It was also the first time been seriously ill since he was a ch His lifelong career as a Sunday teacher, educator, and youth lea touched the lives of many Houston

"He believes that the Word taught in combination with secul jects, home life, church life, an citizenship is the only remedy for j delinquency. . . .

"Mr. Schultz himself is a mem the educational committee of the H Chamber of Commerce, and altho institution is a church school, he re attends the monthly meetings of the State Teachers Association. . . .

"Founded in 1879, Trinity L School is the oldest of its kind in H . . . When Mr. Schultz went there the school had only two classroom building was still up on stilts, and th dren played around under it becau didn't have enough room in the ground." Today the modern seve school has more than 200 pupils.

Dr. Oliver R. Harms is pastor of

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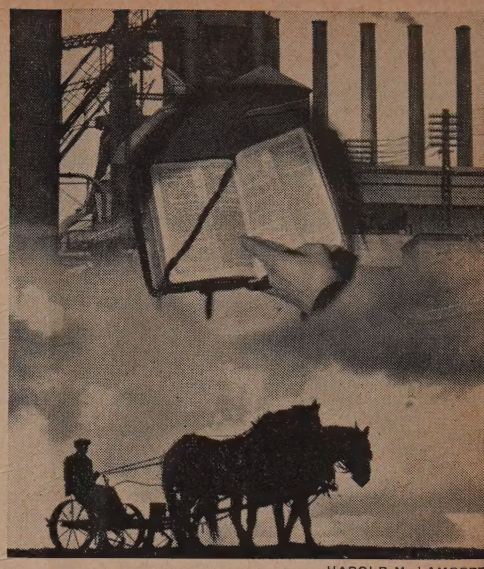
GRAB OR GIVE?

By E. E. MASCHOFF
Pastor, Glendale Lutheran Church, Glendale, Mo.



HAROLD M. LAMBERT

"God's Word gives labor an exalted purpose"

bor Day is a distinctively American holiday. And it's modern, too. A day set aside to honor labor completely unknown in earlier

n no other major nation today do ring men and women receive more gnition and enjoy more blessings in the United States. Labor Day uld be a day of genuine thanks-ng. Laboring people and all who efit from their toil should thank for all His blessings and for the edictions He has put on the efforts men and women who dedicated nselves to the task of elevating the us of the workingman and of rais-his standard of living.

Throughout most of history, labor-people have often been the victims mployers who wrung as much pro-ion from the workers as possible gave them as little as possible in rn. Through Moses, God rescued Israelites from Egyptian forced r. And against it Moses legislated. demanded that the ox that treads the corn must not be muzzled. laborer, he insisted, is worthy of hire. Throughout the Old Testa-t we hear the Prophets warning strong against taking undue ad-age of the weak and admonishing employer to pay decent wages. But voices of the Prophets were often red, and their sound advice quickly d from memory. As a result, labor atedly was forced back into the is of those who thought might es right.

When the Carpenter of Nazareth working in His father's shop, more half of the people of the Roman ire were slaves. Our Lord cried against all forms of injustice. But nd His Apostles did not try to ot social evils by brute force, by ution, but by the power of truth love.

Safeguarding Benefits

very Christian workingman in the can say, " 'Oh, give thanks unto Lord' for the benefits the laborer s today!"

hese benefits must be safeguarded. ? By force of laws and regula-? Yes. But if we rely on them , we shall fail. Ultimately we can ed in preserving gains for the ingman only by the power that them possible in the first place: application of the teachings of t, our Lord. They must be the basic guides of labor and management and also the weapons against the enemies of human welfare in general.

One of the oldest enemies is greed — the lust for money and power and pleasure. Greed is at the bottom of many strikes. Greed is found in the employee's heart as well as in the employer's. For many workers the paycheck seems to be the only reason for working. Whether society or his fellow men benefit by the eight-hour day, whether the worker is making contributions to the company's business, whether he is bettering his home and community, are often matters of small concern.

Another enemy is the widespread notion that a person is entitled to a big paycheck for the least amount of work. Many people have forgotten that God said: "In the *sweat* of thy face shalt thou eat bread." Just wages, we dare not forget, require just hours.

Another situation that endangers labor is the careless and often unwarranted use of power. Everybody knows that unions have a virtual monopoly of manpower. They can paralyze industry, bankrupt business, shut down plants, and cut off supplies.

How unions use their hard-won power is vital to their future and also to the future of non-union people. Unions must recognize that responsibility is inseparably coupled with power — a responsibility not restricted to the working class, but extended to all fellow human beings, whether they carry a tool kit or a briefcase to work. The more fully labor and management acknowledge that every man, from the janitor to the executive, is his brother's keeper, and that the best interests of all people are served most adequately when both labor and management work together instead of working against each other, and when each one gives the other as much as possible, the more fully will labor and management serve mankind in general.

In order for them to see these and other principles and to apply these principles, it is essential that Christian men and women take an active part in labor organizations and endeavor to understand management's views and problems. Special care must be exercised so that leadership does not fall into evil hands and that policies proposed and adopted are really for the good of all and the detriment of none.

Christians can safeguard labor and good management by giving each a high and noble purpose. Let a man labor "working with his hands the thing which is good, that he may have to give to him that needeth," St. Paul writes in Eph. 4:28. God's Word gives labor an exalted purpose; it puts the objective of wages and profits above dollars and makes *giving* the objective instead of *getting*.

Goals

A Christian worker therefore looks beyond the machine he is operating and sees the service it will render to someone else. The employee who bottles and delivers milk sees the contribution it is making toward the health and growth of children. The girl at the typewriter and the man behind the desk recognize their part in the business transactions facilitating the flow of commodities to people who need the supplies. The housewife who expends her energies in homemaking is giving incalculable contributions to the welfare of her husband and children.

What more inspiring example could we find than that of our Lord Himself? He came, He said, "not to be ministered unto, but to minister and to give His life a ransom for many." Only because He gave Himself can we have what we could not earn nor acquire by ourselves: forgiveness and salvation.

In His life, work, sacrifice, love, and teachings we find the guidance and inspiration to solve life's problems today, including those of wages and work. The sooner we learn from our Lord to do less *grabbing* and more *giving*, the sooner we will insure ourselves against all enemies and the farther we will extend our blessings to our fellow men.

There is another goal which Christians must keep before themselves: to give glory to God. "Whether ye eat or drink," the Apostle Paul writes, "or whatsoever ye do, do it all to the glory of God" (1 Cor. 10:31). Glorifying God puts a new and loftier purpose into every job, doesn't it?

YOUR SYNOD

THE PRESIDENT

Some time ago in a series of articles the undersigned called attention to charges brought against our Synod by the Hon. Wisconsin Synod. These charges were based chiefly on the fact that our Synod has had negotiations with the American Lutheran Church and that in 1950 it adopted the *Common Confession* (now known as *Common Confession, Part I*). The resolution of adoption contains the statements that "we find in this document nothing that contradicts the Scriptures" and "that we rejoice and thank God that the *Common Confession* shows that agreement has been achieved in the doctrines treated by the two committees." However, the resolution also stated clearly that "not all phases of the doctrines of the Scriptures were treated in the *Common Confession*" and that "further study or future developments may show the need of clarification or expansion of the *Common Confession*" and hence made provision for "additional statements" which "may be submitted to future conventions of our Synod and the American Lutheran Church for adoption."

We hold that the 1950 resolutions taken in their entirety do not speak of a *final* or *absolute* agreement. The resolutions recognized the possible need of possible "clarification or expansion," and hence "additional statements." Additional statements and clarifications have been prepared and presented to both the American Lutheran Church and our Synod, and also to all the constituent bodies of the Synodical Conference.

We mention the above because by far the greater part of our Synodical Conference convention (see report on page 16), was devoted to the reading of essays and discussions pertaining to the *Common Confession*. A floor committee, consisting of representatives from each of the constituent Synods of the Synodical Conference, devoted hours upon hours, in fact days upon days, to the formulation of a satisfactory resolution. When the committee presented its resolutions, it soon became apparent that not everyone would be satisfied. The committee reworded them and presented them again. Again there were objections. Once more the committee met for hours and sought under God's guidance to arrive at something satisfactory. All members of the committee were fully agreed and wholeheartedly sang: "Praise God, from whom all blessings flow." However, sharp debate followed chiefly on the italicized part of the following resolution:

"Be it resolved that this convention of the Synodical Conference assembled in East Detroit, August, 1954, respectfully petition The Lutheran Church — Missouri Synod not to use the *Common Confession* as a settlement of the past differences with the American Lutheran Church, *with the understanding however, that The Lutheran Church — Missouri Synod in its doctrinal presentations relative to the Common Confession, Part I, has clearly shown that it has retained its historic, orthodox, Scriptural position.*"

Up to the time of adjournment no agreement could be reached. During the closing minutes a resolution prevailed that we recess and that the President of the Synodical Conference call a special meeting at some future date.

What now? It is sad beyond words that no agreement could be reached. However, let us not consider the matter hopeless. Our Savior still governs the affairs of the Church. He can preserve the harmony and fellowship of the Synodical Conference. In the meantime there are several things which we must bear in mind and put into practice:

1) We of The Lutheran Chu Missouri Synod must renew ou giance to our God and His holy Doctrine, pure doctrine, is of vit portance. By God's grace we sh main loyal and faithful to His p Word.

2) We must earnestly refrain taking any action "which would look the fact that we are not a united" with the American Lu Church and other Lutheran bodi in fellowship with us. (See Resc No. 17 in the *Proceedings* of 19 page 587.)

3) We must earnestly repen ask God for forgiveness where this controversy we have said or anything wrong, where we have unkind or unbrotherly, where we acted haughtily or arrogantly, or we have in any way forgotten th must be kind, considerate, and gelical.

4) We must get together more our brethren in the Synodical C ence. Where so-called "mixed c ences have been discontinued, should be re-opened. When and they are held, we should regar treat each other as brethren. We s study God's Word together, pra gether, commune together.

5) We should pray regularly nestly, and fervently that God may us all a rich measure of His Holy and that He may graciously guid direct matters so that our Synodical ference may continue and our f ship in this conservative and ort body may be strengthened to glory, the extension of Christ's kin and the salvation of many blood-b souls.

JOHN W. BEHNKEN

LUTHERAN TELEVISION PRODUCTIONS, INC.

During the summer of 1951 Lutheran Television Productions was created by Synod's Board of Directors and given the assignment of developing a television program which would bring the message of the Gospel to America's unchurched millions.

The first program went out over the air during the fall of 1952 under the title "This Is the Life." Only a handful of stations carried the first program. Today it is telecast over 225 stations every week. A staff of secretaries is kept busy handling the approximately 5,000 letters sent every week.

By means of our "telemission" department, which is conducted jointly with Synod's Board for Home Missions, the names and addresses of all of these correspondents are brought to the attention of our pastors. Many missionary harvests have been reported as a result of this systematic, thorough follow-through. As of this writing nearly a *half million* people have written to the telecast, and our pastors are now in the process of visiting these correspondents.

The cost of "This Is the Life" for one year is approximately $850,000. Of this, $500,000 is provided by an allocation in Synod's budget, and the remainder is to be raised by voluntary contributions and film rentals. Our limited budget a for the production of only 26 pro a year.

Few projects of our Church ever grown so *big* so *fast*, and it is natural that we should be experie some uncomfortable growing pain

Of the Lutheran Television Pr tions the undersigned is Executive tary. The Rev. Herman W. Goc Religious Director of the program general policies are determined board of seven men. Dr. E. R. B mann is the chairman.

M. F. SCHLAKE, Executive Secretary

The Psalter

Safe in the Lord

Psalm 4:8: "I will both lay me n in peace and sleep; for Thou, d, only makest me dwell in safety."

me people of our acquaintance moved away from the city because thought it would be a likely target an enemy A-bomb or H-bomb. y moved to the country to be e."

There is a better place of safety — arms of the Lord. With the Psalm- ve can declare: "Thou, Lord, only test me dwell in safety." Enclosed lis strong embrace, no ill can touch He sends His angels to guard our s, to ward off the lurking perils of path. In Him we are calm and as we tread the unknown way.

He has defeated the archenemy of souls. "He can harm us none; judged, the deed is done." Shall l, who is strong enough to destroy gates of hell, be too weak to stay impact of a bomb? Only the un- evers quake with fear. God's chil- dwell in safety. Waking or sleep- we are His.

The Psalmist, then, can have the idence to say: "I will both lay me n in peace and sleep." No haunt- fear need mar the Christian's ıber. He need not dread the dawn. lies down with trust, sleeps in e, and awakes refreshed, because ıe Lord he feels safe.

At exactly 12:05 every Monday noon, in our city of Portland, g., the air-raid siren wails. It is eerie sound, enough to chill the d. For the Christian, though, it s no threat — not even if the ger were real. The Christian hears onger voice and a sweeter sound: not afraid, neither be Thou dis- ed; for the Lord, thy God, is with whithersoever thou goest."

Luther said it well: "He defends from all danger, guards and pro- me from all evil." But the Psalm- aid it still better: "Thou, Lord, makest me dwell in safety."

In Him we are safe — by day and t, on land and sea, in youth and in body and soul, in life and h, in time and eternity.

ord Jesus, who dost love me,
h, spread Thy wings above me
And shield me from alarm!
hough evil would assail me,
hy mercy will not fail me:
I rest in Thy protecting arm.

THOMAS COATES

And Jesus Said

And whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many. Matt. 20:27, 28.

What is the meaning of the cross of Christ? Does it merely signify that in A. D. 30 a pious Jew, who was altogether misunderstood by many of His countrymen, was cruelly put to death by the civil authorities at the instigation of the leaders of His people, who were envious of His influence and afraid that a continuance of His activity might bring harm to their nation? The one to answer this question authoritatively is, of course, Jesus Himself. Consider His words placed at the head of this column. To teach His disciples the lesson of humility and loving service which one is to render to the other, He points to an example, and that example is He Himself.

It is an astounding statement; it furnishes the key to the mystery of the cross. Just as His life was to be one of service, so His death was to bring help to others. What is a ransom? Alas! the word has in recent years become painfully, tragically familiar to us through the accounts of kidnapers. They carry off a child, keep it in hiding, and will not release it till a certain sum of money, called a ransom, has been paid them.

Jesus' words presuppose that we human beings are in great difficulty. Everyone who reads this column knows what it is — sin, transgression of the holy Law of Almighty God. Sin has to be punished, justice demands it, the Law cannot be trifled with. Apparently we are eternally lost. A ransom could free us, but it would have to be a tremendous one; somebody of requisite holiness and power would have to take our place. This precisely Jesus came to do. He lovingly offers Himself, His life, as the price for our freedom from the dread punishment hanging over us and from all the power and terror of sin. He dies, the innocent for the wicked; the ransom is paid; blessed freedom is ours, and not only ours, but that of the billions of beings who constitute the human race. He says: "for many," that is, not for a few, but for vast multitudes, the people born on this earth. Do we see the meaning of the cross?

WILLIAM F. ARNDT

The Lord's Prayer

"Lord, Teach Us to Pray"

Most of us cannot recall a time when the Lord's Prayer was not a part of our daily being. We drank it in, as it were, with our mother's milk. No sooner had we learned our "Abba" than we were taught to say "Our Father." And we have been praying it ever since. Alone and with others, at home and in church, in day and Sunday school, in joys and sorrows, at births and deaths, we are always repeating the prayer Jesus gave us when two thousand years ago one of His disciples begged Him: "Lord, teach us to pray."

Yet, after praying the Lord's Prayer all the days of our years, we still have need of begging Jesus as did that ancient disciple, "Lord, teach us to pray." He had need of the words — we have need of the spirit.

Luther once said that if his getting to heaven depended on as much as one perfectly prayed Lord's Prayer, he could never be sure of reaching the home above. Well, *I* should say so! *Kyrie, eleison!* Lord, have mercy! But for Thy *all*-atoning blood, O Jesus, where would this sinner be? My every Lord's Prayer would damn me.

For time and again as I say (dare I call it "pray"?) the Lord's Prayer, I catch myself uttering words without thoughts, or thoughts without desires, or desires without burning or crying. I do not "covet earnestly the best gifts." My attitude is too mechanical, matter-of-fact, bloodless. There is little, if any, contending, agonizing, wrestling with God. "Knock, man!" cries old Alexander Whyte. "Knock as they knock to get into heaven after the door is shut. Knock as they knock to get out of hell." And of Jesus I read that "in the days of His flesh . . . He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death." The prayers of Jesus were battles — mine are frequently dress parades.

There is only one thing for me to do.

"And it came to pass that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray."

Surely, before praying another Lord's Prayer, I, too, must go to Jesus and beg Him, "Lord, teach me to pray."

Will you go with me?

OSWALD RIESS

Editorials

Growing in Christ

A new catechism, published recently by our Church, is a book designed to lead children in intermediate grades toward spiritual growth. The title *Growing in Christ* emphasizes a fundamental aspect of Christian life.

In their early years children are interested in little matters: picking up things and putting them down; listening to nursery stories; making mud pies and digging caves or playing storekeeper and policeman; becoming interested in adventure stories and athletic games, with a gradual upswing to more complicated activities. We would be disappointed if the boys' and girls' interests remained at the same level for too long a time. As children enter adolescence and mature into young manhood and womanhood, we expect them to assume responsibilities, to take part in the affairs of the community, and to contribute to the welfare of the family and the nation.

So, also in the Christian life there ought to be growth. The New Testament is filled with terms expressing the idea of growth, of advancement, of growing from childhood to manhood, of becoming stronger in faith and sanctification. Among Christians there are some who, having experienced the grace of God in regeneration, know of their deliverance from the power of sin, and yet are slow in spiritual development, slow of growth in grace, in wisdom, and in the knowledge of God. In the complexities of modern living these people have no adequate understanding of what the will of God is and can therefore not steer clear of things not permitted to Christians. They cannot accomplish the work God would assign them as His grown-up children; they cannot take their place in the conflicts and undertakings and advancement of the Kingdom.

How can a Christian achieve adult stature? By attending divine services regularly and by diligent prayer and study of the Scriptures. The continuing growth of Bible classes in our Church is an indication that many of our members are "growing in Christ."

A Reminder

Church Management for June, 1954, contains three articles on parochial schools: "The Idea Back of Lutheran Parochial Schools," by A. C. Stellhorn, Missouri Synod School Secretary; "To Educate the Whole Man," by Keld J. Reynolds, Seventh-Day Adventist Associate Secretary of the Church's Department of Education; and "Close-up View of a Parochial School," by Robert A. Fangmeier, managing editor of *Church Management*.

In the last-named article the author brings a rather detailed study of one of the largest parochial schools in the Missouri Synod: Bethlehem of Fort Wayne, Ind. The other two contributions stress especially the reasons why their respective denominations maintain Christian schools.

It might be well at the beginning of another school year to remind ourselves of the importance of the Christian day schools.

Thus far no better system has been devised to give children adequate training for life. Such a school provides them not only with daily thorough instruction in the Word of God, but it permeates all secular subjects with the Christian viewpoint and builds true character by applying precepts. Luther says: "Where the Word of God d reign, I would advise no one to send his child."

Teachers — Old and New

As the late August sun takes on an autumnal teachers are getting ready for the first day of school of them are returning to duty after only a brief va The call to service is as compelling to them as the warmer days in the sunny South is compelling to mig birds. Through the years these teachers find their g reward in the realization that they have been true high standard of their calling and, forgetting the mista the past, are ready to start all over again with a cha make good in a big way.

The stage of doing the same things over and over is in time reached in every sphere of life, but the hun of teaching rarely or never afflicts the dynamic te New pupils bring new challenges, and subjects old teacher are new to them. There are always new and esting things in old lessons. This is especially true o gion. No teacher will ever be able, in a lifetime of tea to exhaust the richness of Bible stories and the do contained in Luther's Catechism.

For those who are entering the teaching career chosen profession offers opportunity — even necessity intellectual growth, exploration, and discovery. To in and train a class of children so that they may bec blessing to the world, as they themselves have receiv blessings of Heaven, is a great responsibility. There other treasure on earth so precious as a human soul.

Aloof

The Faith and Order Commission of the World C of Churches, in a report to the Evanston Assembly, de the fact that for doctrinal reasons certain great c bodies remain aloof from the ecumenical movement. fically mentioned were the Roman Catholic Churc Russian Orthodox Church, The Lutheran Church — souri Synod, and the Southern Baptist Convention, has more than 7,000,000 members. "The majority of bers" in these bodies, the report stated, accordi *Religious News Service*, "remain in isolation, either ferent towards the tragedy of division or convince they possess already the fullness of the Church's t

These are serious charges. If the commission in the Missouri Synod in the first charge, "indifference to the tragedy of division," we plead not guilty. We d before God that we are as vitally concerned abou division of the Churches as any body in the World C But we are not convinced in our conscience that the m the World Council of Churches proposes to heal the b are God-pleasing.

If the Missouri Synod is included in the second c we plead guilty. We are in conscience convinced th have the full truth. We believe in no development o trine. We believe that the fullness of truth has revealed in God's complete revelation, Holy Scriptur

se Leaves

Playing the Game

hen Grantland Rice, dean of American sports writers, ecently, one of his most popular bits of verse was quoted:

"When the Great Scorer comes
To mark against your name,
He'll write not 'won' or 'lost,'
But how you played the game."

lo nothing of the sort. He'll scrutinize the *kind* of you played. In life there are only two possibilities: ading to eternal salvation; the other to eternal damna- One a religion of works, the other a religion of ion. Only one religion has saving power, the Gospel conciled God through the atonement of Jesus Christ. ier religions, no matter by what name they are called, werless.

you play the non-Christian game, with reliance on incerity, your fair play, your "good-fellowness," your ighteousness, the "Great Scorer" will write *"lost"* your name.

you play the Christian game, with distrust of your piritual powers, but with confidence in the strength of n of God and His forgiveness, the "Great Scorer" will *won,"* won through Christ, against your name.

Self-Condemned

lot a few Catholics allow themselves to be deceived by octrines and are in grave danger of losing their eternal on." This statement appears in the encyclical (official) of Pope Pius XII in which he comments on the 1,200th rsary of the martyrdom of Boniface (at Dockum, in therlands, June 5, 754), the English monk who became postle of Germany." Referring to the legend on the al of the statue of Boniface at Fulda, Germany, Word of the Lord endureth forever," the encyclical ins that the Word still remains in spite of the fact any reject this Word "or seek to stain it with falla- errors."

range words from the head of a Church which has taining the immutable Word of God with fallacious for centuries. A prominent Roman Catholic leader s that before another century passes, Mary will be med "co-redemptrix of mankind" and "queen of and earth." A recent booklet (44 pages) published Knights of Columbus has the title "The Bible Is ir Sole Guide." There is no common ground between tants and Catholics regarding the source of religious Rome places the "unwritten traditions" of the church on the level with the Bible, while Protestants hold ly Scriptures to be the sole source and norm of an doctrine.

Strange Resolution

recent issue of *The Lutheran* (U. L. C.) reports that the new Central States Synod of the U. L. C. was ed, June 8 and 9, 1954, at Kansas City, Mo., a lengthy ensued regarding membership of their pastors in al organizations with religious rituals. In the Mid- ynod, pastors were not allowed to join. The Kansas braska synods had no such provisions. The merger advised pastors to avoid membership, but decided to he matter "to the conscience and determination of lividual pastor."

at keeps Lutherans apart? Among other things, esolutions of the new merger synod.

What's the Answer?

Question: How does the Missouri Synod feel about baccalaureate services in a public high school?

Answer: There are several things to be said:

First, it is really not within the jurisdiction of the State to institute religious services, least of all in a tax-supported school.

Second, no conscientious pastor will want to encourage his young people to attend services conducted by pastors of a different faith and confession, nor will consecrated young people of our Church wish to have a part in unionistic worship (Matt. 7:15; Rom. 16:17; 1 Tim. 6:3).

Third, fairness would demand that non-Christian preachers would be given equal opportunity to conduct these services.

Fourth, even when such services are held in a church rather than in a public high school, the basic objections remain unchanged.

But what if our own pastor is in sole charge of the services in our own church? That would eliminate some of the objectionable features, but some difficulties would remain. The class is not really attending the pastor's service, but is using him as its guest preacher. He is not expected to give witness to his faith, as he usually does, nor to proclaim sin and grace, which is the only true basis of a sanctified and God-pleasing life, but to give a helpful message that will offend no one in that motley assembly. It puts the pastor into an embarrassing position.

The best solution, at least in larger Lutheran centers, is to have a Lutheran baccalaureate service at graduation time, when the class has its caps and gowns. Everybody is welcome, just as at any other church service during the year, and the pastor may feel free to preach as his pastoral conscience dictates.

Question: What should be done in a congregation where extravagance for "home purposes" is practiced at the expense of "Synod and Missions"? Would you advise members who do not agree with this practice to remit directly to the various "outside treasuries"?

Answer: 1. It is the pastor's duty to instruct and train his congregation to do its fair share for synodical and missionary purposes. When congregations form a synod in order to do the Lord's work more effectively, it is not fair that some of its churches draw back and let others carry on the work (2 Cor. 8:13, 14). 2. It is dangerous for a congregation to be lavish in meeting its own needs and at the same time to be miserly in the support of "Synod and Missions." Unconsciously its members are being trained in the "We come first" spirit. What hinders them from carrying out this idea in their own congregations? On the other hand, members who are trained to give cheerfully and liberally for the work of the church at large will usually be generous for home purposes as well. 3. Members who feel that their congregations are niggardly in their contributions for outside purposes should speak up and try to improve this condition. 4. No members can be faulted for sending special contributions for special purposes directly to the District Treasurer provided they contribute generously to their home churches. O. E. S.

DISTRICT CONVENTIONS

BRIEF REPORTS

Northwest

The Northwest District, which encompasses Oregon, Washington, and Idaho, met for its 37th convention, June 14 to 18, at Concordia College, Portland, Oreg. "Sanctify them through Thy truth, Thy Word is truth" (John 17:17), the convention motto, was the theme of the presidential address by the Rev. C. Bensene and of the sermons in the morning devotions.

Dr. A. H. Schwermann of Concordia College, Edmonton, Alberta, Canada, in his essay, "The Last Things," stressed particularly the comfort which the knowledge of the Last Things predicted in Scripture brings to the Christian.

Five congregations, eleven pastors, and four teachers were received into District and synodical membership.

In connection with his report on District missions, Executive Secretary Amos A. Schmidt introduced a number of missionaries who described their fields.

The Committee on Parish Education presented a series of tableaux stressing "Christian Education from the Cradle to the Grave."

The convention authorized the Board of Directors to call a Counselor of Stewardship and Parish Education.

Officers: The following officers were elected for the next triennium: President, the Rev. C. Bensene; First Vice-President, the Rev. Emil Jaech; Second Vice-President, the Rev. Theo. Brackmann; Secretary, the Rev. Victor Schulze; Treasurer, A. K. Engel, who begins his 15th consecutive three-year-term as Treasurer.

English

The 28th convention of the English District met at Concordia College, River Forest, Ill., June 15 to 18.

In the convention essay, "Church and State," Dr. R. R. Caemmerer of Concordia Seminary, St. Louis, after giving the Biblical definitions of Church and State, traced the historical developments of these terms. Gradually the pressures for separation of Church and State in Europe came to America, where freedom of religion became a part of the Constitution.

The main dilemma growing out of the separation of Church and State, the essayist stated, is that secularism is stimulated. As the wall between Church and State rises, there is a greater withdrawal of entire generations from religious training. As a further result of the dilemma an ethical pluralism develops among the common man, "the assumption that man lives in separate compartments of life whose motivations are divorced from one another and in part opposite to one another."

The only solution to the problem is for the Church to reach man in society with the influence of the Holy Christian Church, the essayist stated. Christians are to take their cue from the New Testament to stimulate their own members to public service in many fields. It is the business of the Church to produce Christian voters, public servants, and political theorists.

Everything depends on the proper motives for citizenship, according to the essayist. To him the only motive is the rule of God in the heart. The will toward God, instead of fear of penalty, is the great motive of action of the Christian toward the State.

The essayist listed these stimuli to Christian citizenship: Family worship, church attendance, good preaching, good parish schools, good catechetical courses, Bible classes, good Christian reading, personal sacrifice for the welfare of fellow citizens and the country.

Printed copies of the complete essay will be obtainable from the Rev. A. A. Yoss, 505 Nuttall Rd., Riverside, Ill.

New Records: The convention broke several District records:

1. Largest attendance.
2. Largest representation by clergymen (184).
3. Largest number of voting representatives (293).
4. 96% co-operation in eq of travel expenses.
5. Most persons housed a for at a convention (346).
6. Largest number of office vention ballots.
7. Most expensive conventi $15,200.

New Features: More than and women attended a banqu first evening of the conventio

Two women spoke to the c on women's work: Mrs. Fran on the District Women's M League; and Shirley Groh, on ess activity.

A board-of-directors form ernment was organized by the of 16 men, knitting District wo together and broadening the representation.

Missions: The District's g attributed to a lively mission It supports some 40 stations, tered three new frontiers i years: Arizona, Georgia, and urbs of Toronto, Canada. parishes have become self-su The church extension fund h than $1,870,000 at work.

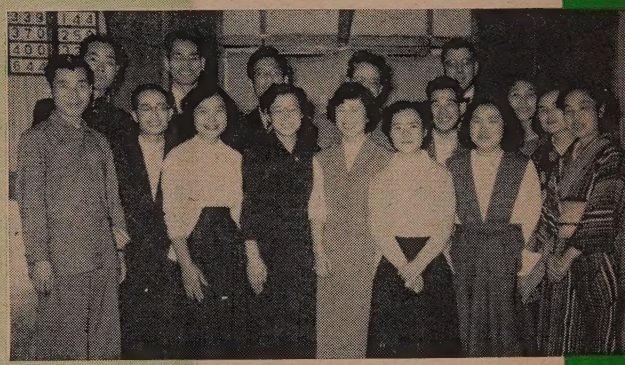
Officers: All top officers of trict were re-elected for thre President, the Rev. Hugo North Tonawanda, N. Y.; Vic dents: the Rev. Bernard He Fort Wayne; the Rev. Edwin St. Louis; the Rev. August Pittsburgh; Secretary, the Re Dankworth, Hinsdale, Ill.; Tr William E. Junge, St. Louis.

Fourteen men who joined the Missouri Synod from the Old English Synod in St. Louis, 1 to right: Rev. Arthur Kaub, Rev. August Koerber, Dr. Frederic Wenchel, Dr. Martin Wa Henry Steinhoff, Rev. William Czamanske, Rev. Franklin Yount. Kneeling left to right: Karl Schlerf, E. V. Haserodt, P. A. Kober, Teacher Louis H. Becker, Rev. Emil Schwan. Rev. Alfred Doerffler, Rev. A. T. Tong. The Revs. Richard Jesse, Sr., and R. P. Oelschla charter members, were not at the convention

MISSION CALL

. THE TRIUMPHS OF THE CROSS RECORD . . ."

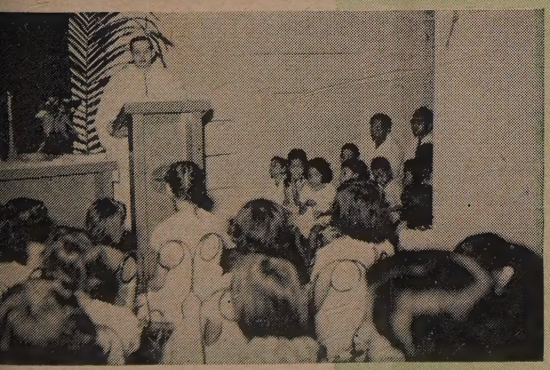
Summer Camp, Yoichi, Hokkaido, Japan. At the far left is Missionary Paul Pallmeyer and at the far right E. H. Tewes, business manager of the Japan mission. These camps serve a real purpose in bringing together members from our various churches and giving them a feeling of solidarity



On Pentecost, 1954, 12 persons were received into the Church by Baptism at Izumi Church, Yokohama. Nine were direct Lutheran Hour contacts, and two are fiancees of military personnel. At the right is Dr. O. H. Theiss, who preached for the occasion. Missionary Egolf is in charge of the Yokohama work

Easter Sunrise Service at Dirapidap, Philippines. Thirty minutes before the sun peeked out the last of the worshipers arrived. The sea was smooth and quiet, with the breakers beating gently against the sandy bank at minute intervals. Then after the sun came out the crowd of a few score started to sing "I Know That My Redeemer Lives"

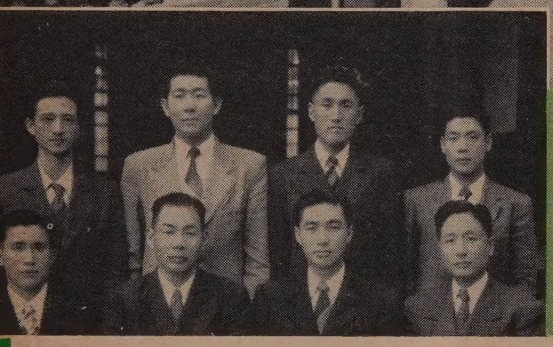
Our elementary school in Japan is located at Urawa. A year ago only four children enrolled. During this year it appeared that the school would be closed. When the new year opened, it was a pleasure to have an enrollment of 24. Robert Epp is the head of this school



The Rev. Herman Mayer, shown in the picture, is stationed at Cagayan in the Philippines. He writes that services there average 100 in attendance. He expects to confirm 30 catechumens soon. His list of prospects numbers 160

"Blest river of salvation,
Pursue thine onward way!"

"Send Thou, O Lord, to every place
Swift messengers before Thy face."



First Row, l. to r.: Mr. Yi, Jen Yang (Taiwanese); Mr. Miao, Chueh Jen; Mr. Jen, Tze P'ing; Mr. Chu, Pi Teh. Second Row, l. to r.: Mr. Liao, Wen Hsiung (Taiwanese); Mr. Wong, Shuo I (Taiwanese); Mr. Mei, Hsiao Feng; Mr. Chou, Ming

YOUR FORMOSA SEMINARY

About two thirds of the way down the west coast of Formosa and about 15 miles inland from the Formosa Strait lies the city of Chia-Yi, with a population of some 50,000. This spot has been chosen as the headquarters of our mission on this small island.

Here we have located the theological seminary which ultimately is meant to serve the Chinese world. Our students come from Hong Kong and Formosa. Already the influence of this institution reaches to Malaya and the Philippines. Nine students are now enrolled, and some twenty applications are awaiting action. The average age of the student body is a bit over 30. Practically all of them have had some higher education, and some have been in positions of leadership among their own people. A solid core has had previous experience in the Hong Kong Bible School and is demonstrating great ability in bringing the Gospel to others. Dr. Roy A. Suelflow, who is returning to Formosa in September, God willing, is the president of the seminary. During his absence Missionary Frederick M. Schalow has been carrying the heaviest portion of the teaching load, assisted by four Chinese. Missionary John Wilenius came down the 150 miles from Taipei every two weeks to conduct a day of classes.

Great emphasis is being put on field work. Chia-Yi is surrounded by a multitude of villages, and in many of them it would appear that the Gospel had never been preached. Large numbers of refugees have come from Hong Kong and China mainland, and among them are those who already were members of our Church before they reached Formosa.

The seminary building also houses the Lutheran Hour headquarters. Seminary students lend their talents in producing the musical portion of these programs, in perfecting the Mandarin and Taiwanese translations prepared by the missionaries, in checking th swers to the correspondence c and in following up the conta sulting from the broadcast. Fi tions in Formosa currently ca Lutheran Hour. Thirteen th requests for the correspo courses have been received. tion in the Philippines bear program into the mainland c and to the islands of the Pacific. An enrollment form v cently received from Java, miles to the south. Participa Lutheran Hour work at once students the opportunity to their eyes and see how wi field is which the Lord has them.

Walther Leaguers of the States have had a very real this whole undertaking. Some ago they gathered a Chinese Fund, which remained unspen the Red shadow fell over When the opportunity came t chase the present plant for the nary, Walther League official ready consent to the use of funds for this purpose.

HERMAN H. KOPPELMA

Students of our Instituto Concordia, terrey, Mexico, with their tutor, Wm. a vicar from Concordia Seminary, an fessor Fred Growcock. Classes are H the basement of Santa Cruz Church chased by the L. W. M. L. Studen housed in a building purchased b L. W. M. L. of the Northern Illinois

Rev. Earl Miller reported that the Lutheran Church is trying work among the different castes in India but finds the caste sys a great hindrance. Although the great majority of Indian conv come from the outcastes, there are some from the Brahman caste quite a few from the Vellala caste. Of the 26 recent graduates the ministry, two are from the Robber caste; six different castes represented. Ten graduates are new converts from Hinduism, ele are second-generation Lutherans, and five are from other church

"And make them conquerors, conquering Lord,
Where Thou Thyself wilt come."

"People and realms of every tongue
Dwell on His love with sweetest song."

undi, the evangelist at Yaramanda

THE HEATHEN WANT CHRIST?

his report of one of our mission-
s should convince you!
In the Yaramanda Circuit, which
ve, 279 adults are receiving reg-
instructions preparatory to Bap-
Of these souls, 129 assemble
at Yaramanda, while 150 are
ucted by native evangelists at
e outstations.
A small nucleus was gathered
two years ago. As the men of
class learned the fundamentals
e Christian faith, they went out
veek ends to preach at outsta-
s. This gave added purpose to
study and taught them how to
ess to their faith. Their telling
e Word has borne visible fruit.

ation of the building specially erected
e natives for their catechumen class.
vangelist standing before the door is
speaking a prayer

"Only recently another 90 persons out of ten different tribes were enrolled. Some of the folks are so old they can come only with great difficulty to the station, yet, rain or shine, most of them are there regularly. The catechumens have built a large classroom building for themselves. Some of those who live several hours' walking distance from the stations have built homes near by. Some also wanted to be close by for the daily evening devotions, and so eight native-style houses are now on the compound.

"The Yaramanda station evangelist, Kundi, has rendered special assistance in directing the studies, all of which are conducted in the native tongue.

"No particular target date has been set for Baptism. Pray with us that God will create true faith in these hearts and help us in 'bringing in the sheaves.'" O. C. HINTZE

MIGHTY MITES FOR MISSIONS

The value of a nickel isn't much these days. The shrunken nickel candy bar and the seldom-seen nickel cup of coffee offer mute testimony to that fact. But about 500 men at Concordia Seminary, St. Louis, have learned not to sneeze at the lowly nickel.

Back in the spring of 1950 some sober thinking and some audacious planning on the part of a number of mission-minded students brought into being the "110 Plan." Propelled by the Spirit, these students discovered that 110 seminarians by giving a nickel a day could send a vicar to Guatemala. And they dared to make the potential discovery a working reality by personally interesting 110 seminarians in supporting Vicar "Pancho" Huebner in Guatemala via their daily nickels and their prayers.

After that first year, interest in the "110 Plan" spread far beyond the original 110 members. The mission enterprise has grown steadily, so that during the last school year, the fourth year of the plan's life, more than 500 seminarians stood behind two foreign missionaries with their prayer-laden nickels.

During the approaching school year, '54—'55, the 500-plus members of the "110 Plan" hope, with divine blessing, to keep Reuben Tafelmeyer, lay agricultural missionary, in Guatemala. And they plan to support Vicars Paul Bartling and Duane Mehl in Nigeria, Africa. The seminarian members of the "110 Plan" have the distinct joy of knowing that likely neither of these seed-sowers would be in the service of the Lord beyond the borders of the U. S. —if it weren't for their Spirited nickels. JOE ELLWANGER

Paul Bartling (left) and Duane Mehl (right) go to Nigeria. The "110 Plan" is financing this missionary venture

ACCEPTED CALLS

Luther Engelbrecht	To Mohammedan Missions
Victor Heinicke	New Guinea
Roy Karner	Hong Kong
Louis Y. Nau	Philippine Islands
Arbie Patschke	Japan
Ralph Phipps	Japan
William P. Wagner	New Guinea

Linwood Davis, who has been called to Japan, successfully passed his colloquy on July 13, 1954.

Fly abroad, eternal Gospel,
Win and conquer, never cease!"

"Lord of the harvest, let there be
Joy and strength to work for Thee."

"IN-SERVICE TRAINING"

The work of winning fallen-away Christians back to the Church is a project undertaken by the Second Class students of our Lutheran Normal School in Nigeria, Africa. The project, under the direction of the principal, E. J. Baer, was launched in Ibakachi village.

Early in the month of September the religion class at the Normal School was set aside to consider how Christians, especially teachers, could

Lutheran Normal School — Nigeria, Africa

win the heathen, as well as fallen-away Christians, for Christ and our Church.

After the principal had explained the object of canvassing, and how it should be conducted, it was proposed by the students themselves that they actually canvass the area in the neighborhood of the Normal School. The class of twenty students divided itself into four groups: the Record Committee, the Tract Committee, the Custom Committee, and the Schedule Committee.

The Record Committee was to record all that happened.

The Tract Committee prepared and wrote the various tracts.

The Custom Committee studied the customs of the people of the vicinity. This committee learned from the children enrolled in the "Practice School" that the people of the neighborhood were strict polygamists, idol worshipers, and devout believers in bringing sacrifices of animals to the various gods. While they are kind to strangers, they are cruel to any person who would betray their social secrets.

The Schedule Committee scheduled dates for visits, places to be visited, and people to be contacted.

The students spent two weeks in preparation for the canvass of the neighborhood. During this time the Tract Committee was busy with the tracts, and the Schedule Committee was making a donation box labeled "Donate for Christian Service." This box was placed in the school chapel for voluntary offerings.

The Schedule Committee asked Pastor Hein for a list of lapsed Christians. The students were then divided into ten pairs. To each pair were assigned the names of fallen-away Christians whom they were to contact, instruct, and urge to come back to church.

The project was under way by the latter part of September. At the first visit the canvasser learned to know the people and explain to them the purpose of the Christian Church here on earth. Then they were urged to attend the church services. The canvassers then reported on their first visits. The reports were very encouraging. Then the students went out visiting those whom they contacted in their previous visit. Sometimes the principal went with them and helped them in telling the Gospel story. The visits were always made on Sunday afternoons following the church services. Many of the people whom they contacted began coming to church and reading the tracts they received.

While this project was still going on, another was undertaken and put into practice. The students began preaching Christ in the market place. The market is about three miles from the school compound. Many people gathered in the large market once a week to buy and sell. The market is located in the center of the district, and many roads lead to it.

Three students go to the market on market day. They always carry Concordia Bible Pictures. With these they attract people. When a group gathers round, the students begin teaching the people God's Word. They speak of man's sinful state and the danger of hell and point out the way of salvation.

Both of the projects are a success. May God help these students in winning new members for Christ and His kingdom and in reclaiming those who have fallen away from Him!

EDEM E. UDOEYOP
Lutheran Normal School

WOULD TO GOD!

As the hour hand swiftly
ever more swiftly comes to tw
and the cry of perishing millions
be heard at the gates of hell,
a pity that we must hold in
boundaries when the eternal k
dom of our Lord is a building!

Would to God that all
Christians, throughout the Miss
Synod, would establish the ble
practice of giving the tenth, u
the tithe as a starting point and
up from there in their percen
giving! We could send a shiploa
men and materials over every o
in the world; the Empire of the
ing Sun would bow the knee be
the great Prince of the Morn
from the distant islands one c
hear the songs of the redeeme
they roll out to the restless seas;
the white cross would be see
men planted it in the jungle an
the veldt and by the great str
of faraway lands.

We would then be doing bus
in great waters, and the glory
name would be told from sho
shore, beyond the last far is
into the last generation, and
would be the multitude tha
stand at His right hand whe
shall have wasted forever and
to smoke decayed.

Oh, that we might truly bec
a praying Church and a gi
Church, for the halls of the ho
land are vast and long and
gether beautiful, and every
must be filled, every place mus
filled!

R. C. MUHL

SAILINGS

Mr. and Mrs. Edward Dicke and Miss Audrey Lafrenz, R. N., arrived in New Guinea on June 13, 1954.

Miss Rose Ziemke arrived in Trivandrum, India, on June 23, 1954.

Missionary Arnold Lutz and family, on September 7, for India.

Miss Gertrude Simon arrived in the U. S. A. on June 17, 1954, from Hong Kong.

Missionary Cl. Rittmann and family and John Lutz left India on June 23, 1954.

Missionary Herb. Zorn and family left India on July 1, 1954.

"Spread Thy Word in all the world,
Let Thy kingdom come, O Lord!"

WHICH COLLEGE?

Summer vacation is about over.

Yes, and then — where will the high hool graduates spend the next years? me will be serving Uncle Sam; hers will take a job in factory or ld or office; some will go to college. hich college?

Some will say, "We're going to alpo." Well and good!

But what about the others?

Several thoughts suggest themselves the undersigned, whose privilege it to shepherd Lutheran boys and girls tending three schools in central issouri.

In the first place, a Lutheran Chris- an boy or girl will want to go to school in a community or near a mmunity where he can and will tend *his own church.* Lutheran uths have freely and voluntarily omised at the altar of the Lord sus Christ to be faithful to Him and the teachings of the inspired Word God. Lutheran boys and girls should in Lutheran churches at Lutheran tars.

In his firm desire to remain true to e teachings of the Bible as he has arned them from his confirmation ass instruction, the Lutheran Chris- an will find out whether regular rvices are available near the college his possible choice. For if a Lu- eran Church is located in or near the llege town, the student will be able, addition to hearing the Word of od regularly, to enjoy the privilege of mmuning at the Lord's Altar for the engthening of his faith and life.

In the second place, the Lutheran ristian will want to know what re- ictions or requirements regard- g religion or religious services a llege has established. He will not ust rumor or hearsay, but will ask r a *written* policy, if policy there is. utheran Christians will not want to allied with unionistic services.

In the third place, the Lutheran ristian, after he has decided on a llege, will tell his pastor of his choice. e pastor will look up the name of e Missouri Synod campus pastor, if does not already know it, and give to the student with a letter of in- oduction or Communion card. The mmunion card, by the way, is a ndy means of identification. The me pastor will send the name of the udent to Synod's Student Service mmission in Chicago, and the Serv- Commission will forward the name the campus pastor.

Before the student has arrived at e campus, he knows something of at is in store for him. His church is ere, ready and willing to serve him. e student knows also that he can, if is so minded, ally himself with embers of a Gamma Delta student oup, who have a similar religious background. He knows that there is in the community a pastor to whom the student can go not only when he is homesick or in some situation requiring consultation — and those times will come — but also when he is prospering in his Christian way of living.

With such hearty and interested co-operation the home church, the home parents, the campus pastor, *and the student* have joined hands in a common aim and faith. It is a great pleasure to parents when on some Sunday morning they drive to the college town and join their children in worshiping their common Lord in the college church. Parents and children, sitting at the feet of our Savior, receive the same spiritual food they receive back home, the Word of God in its truth and purity, the power of God unto salvation.

F. L. Neebe
Columbia, Mo. *Campus Pastor*

LUTHERAN HIGH SCHOOLS

Within the Synodical Conference several Lutheran high schools date their origin back several decades. Milwaukee Lutheran High School was started in 1903. Chicago's Luther Institute was begun in 1909. Fond du Lac High School opened in 1925.

General Synod, at Saginaw, 1944, encouraged congregations in concentrated Lutheran areas to organize into associations for the establishment of a Lutheran high school. This development was considered an extension of parish education. For this reason the supervision of proposed Lutheran high schools was placed by Synod under the general supervision of the Board for Parish Education. Lutheran high schools in each synodical District came under the supervision of the District Boards of Education.

Within the last ten years, Synod's resolution in 1944 has been translated into a program of action. In eight Districts the year of establishment and the present enrollment of these schools are as follows:

Milwaukee	1903	1,000
Chicago, North	1909	575
Fond du Lac, Wis.	1925	156
Racine, Wis.	1943	315
Detroit, Mich.	1944	475
St. Louis, Mo.	1946	634
Fort Wayne, Ind.	1947	431
Cleveland, Ohio	1948	445
Houston, Tex.	1949	178
Chicago, South	1951	440
Los Angeles, Calif.	1953	108
Chicago Suburban	1954	160

The total enrollment is currently listed at 4,917 in 12 high schools. The enrollment represents about 4.2 per cent of the total high school population in our Church. The need for well-qualified teachers is growing.

The Lutheran High School Association of Greater Chicago has experienced a gratifying period of expansion. With the opening of Walther High in Melrose Park this September the total enrollment of the three high schools will approach 1,450. This represents about 18 per cent of the total Lutheran high school population in the Chicago area of our Church.

In the interest of mutual encouragement and guidance an Association of Lutheran High Schools has been formed. For similar reasons the first conference of Lutheran high school teachers met in Chicago last April.

The purpose of Lutheran high schools? That in all things He [Christ] might have the pre-eminence (Col. 1:18).

H. J. Boettcher

SYNOD-WIDE STEWARDSHIP SCHOOL

On August 4, 250 men, women, and children from every District in North America streamed into the Iowa District Walther League Camp at Lake Okoboji, located in northwest Iowa. The occasion? Synod's second stewardship school! Many of the 125 representatives brought their families along.

But the District representatives had little time for relaxation. In four short days they reviewed the stewardship program of Synod, re-evaluated it from stem to stern, and succeeded in working out an over-all program geared to the needs of our congregations, Districts, and Synod.

Workshop and panel topics included: "Preparation of an Effective Manual for Congregational Stewardship Committees," "Winning Our Congregations to Use Our Program," "Guidelines and Techniques for Conducting Stewardship Workshops on the District and Circuit Levels," "What Materials Are Needed to Promote the Program?" "A Year-Round Plan of Visitation in Our Congregations," "How Can Our Districts Reach Their 1954 and 1955 Budgetary Goals?"

Workshop and panel leaders were the Revs. W. C. Birkner, D. D.; R. C. Muhly; Victor Albers; Arnold Meyer; R. C. Rein; W. J. Werning; Carl Heckmann; E. H. Bohrer; Ben Schumacher; and Luther Schwartzkopf.

The school was conducted under the direction of Synod's Stewardship Department. On invitation, the Lutheran Laymen's League was represented by 14 leaders. These men will help promote the stewardship program in the regions they represent. The Lutheran Women's Missionary League and the Walther League sent observers.

The results of the school will soon find their way, through your District, Circuit, and congregation — to *you.*

J. E. Herrmann
Stewardship Counselor

EUROPEAN THEOLOGICAL CONFERENCES

The European Conferences which The Lutheran Church — Missouri Synod sponsored during the summer of 1954 began with a three-day conference of Lutheran pastors who met at the Lutheran Church House in London from June 29 to July 1. This conference included a group of 30 Lutheran pastors from Germany, Poland, Latvia, Estonia, who are serving groups of displaced persons now living in England. Our Church was represented by three pastors who are in residence in Great Britain and by four commissioners from America.

Two theological papers on the inspiration and the contents of the Bible, together with a Bible study on Genesis 11, served as a basis for the considerations. Smaller discussion groups gathered according to their respective languages. Two panel discussions were included on the program. The one had to do with the layman's place in the church; the other brought reactions from various individuals to the Billy Graham meetings in London.

The second gathering in this year's series was held at Bad Boll near Stuttgart, Germany, July 7 to 13, and included 85 pastors and professors of the National Lutheran Church of Germany (VELKD). Six American commissioners and about the same number of pastors of the Lutheran Free Churches of Germany were in attendance and represented the theological viewpoint of The Lutheran Church — Missouri Synod.

Discussion at this conference centered in the theme "It Is Written." Each morning for six days an American and a German essayist presented papers on various aspects of the general theme. As a rule the American paper consisted of a simple, Bible-centered exposition of the theme of the day. The German paper, on the other hand, dealt to a great extent with the philosophical problems of contemporary German theology. Both the smaller group discussions and the plenary discussion at the close of the afternoon session were characterized by lively debate in which the lines were drawn rather sharply between the American and the German theologians. Invariably the point of difference had to do with the doctrine of the Word of God and the inspiration of the Bible. Three one-hour periods were devoted to a practical demonstration of the way in which a local church and a free synod function in the United States. The sessions were held in the spacious halls of the Kurhaus Bad Boll (resort hotel), beautifully situated in the heart of the Swabian Alps in southern Germany.

During the weeks of July 16 to 22 a third conference was held in the suburban West Side of Berlin (Spandau), in the Evangelisches Johannesstift, a Christian foundation devoted to charitable and educational endeavors. The session differed from the first two in one significant respect: the 65 participants were ministers and professors of the Eastern Zone of Germany, which is under the jurisdiction of Soviet Russia.

The program in Berlin was identical with the Bad Boll program except that the coessayists from the Eastern Zone replaced the Western German coessayists of the previous week. The chairman of the Berlin conference was a European theologian, while the Bad Boll meetings had been under [illegible] chairmanship of our Church. [illegible] theme "It Is Written" again focu[illegible] attention on the concept of "insp[illegible] tion" and the position which the Am[illegible] ican and European theologians [illegible] concerning this doctrine. Our comm[illegible] sioners with the Free Church breth[illegible] from the Eastern Zone argued in fa[illegible] of the verbal inspiration of Script[illegible] The pastors of the National Luthe[illegible] Church countered that they accep[illegible] the Bible as the Word of God, but t[illegible] could not operate with the principl[illegible] Verbal Inspiration.

Although the European theolog[illegible] in general were quite firm in t[illegible] rejection of our Church's concept[illegible] Holy Scripture, they did comment[illegible] the very serious approach to the B[illegible] which our commissioners used. [illegible] Europeans repeatedly expressed th[illegible] amazement over the energetic progr[illegible] of stewardship and evangelism in wh[illegible] our Church is engaged. Our comm[illegible] sioners answered that such an aggr[illegible] sive Church could not function un[illegible] its theology continued on a sound [illegible] living Biblical basis.

The European delegation this y[illegible] included Vice-President H. Har[illegible] Pastor A. W. Trinklein, Prof. M. N[illegible] mann, Prof. P. Bretscher, Prof. [illegible] Kramer, and the undersigned.

Strassburg A. v. R. SAUER[illegible]

Bad Boll in Wuerttemberg

CONFERENCE IN JAPAN

The missionaries of the Japan M[illegible] sion of The Lutheran Church — M[illegible] souri Synod met in Tokyo, May 26[illegible] June 1. Although nationalism, an[illegible] Americanism, and the revival of natt[illegible] religions are sweeping Asia, God h[illegible] given continuous growth to our you[illegible] Japanese churches.

The Revs. Elwood Fromm and Ric[illegible] ard Poetter were welcomed as n[illegible] members of the conference. Both h[illegible] previously vicared in Japan. C[illegible] Church in Japan has 22 missionar[illegible] and one Japanese pastor; 785 baptiz[illegible] members (602 communicants) at [illegible] churches or stations. In 1953, 182 adu[illegible] and 62 children were baptized. O[illegible] missionaries work in Hokkaido, t[illegible] northernmost island of Japan; Niiga[illegible] Prefecture on the western side [illegible] Japan's main island; Saitama Prefe[illegible] ture, Kanagawa Prefecture, and Tok[illegible] in the Kanto Area. A beginning h[illegible] also been made in Fukushima Pr[illegible] fecture.

In the biennial elections, the Re[illegible] W. J. Danker, chairman since the b[illegible] ginning of our mission in Japan, w[illegible] re-elected. The Rev. Paul Heerboth [illegible] vice-chairman; the Rev. Albert Caro[illegible] secretary; E. H. Tewes, layman w[illegible] serves as business manager, is trea[illegible] urer.

The presence of the Rev. Kosa[illegible] Nao and Mr. H. Sawada underlined t[illegible] fact that our Japan Mission is movi[illegible]

N MISSION CONFERENCE: Back row: Ralph ewatt, O. H. Theiss, Elmer Bergt, Richard r, Hugh Auw. Third row: E. H. Tewes, Egolf, W. J. Danker, Elwood Fromm, Paul oth. Second row: Richard Hintz, Delmar , Max Zschiegner, Richard Poetter, Robt. am, Milton Popp. First row: Paul Strege, t Carow, H. Sawada, K. Nao, George ta, Victor Zwintscher.

ard the goal of an indigenous ch. Pastor Nao became the first nese pastor of our Church last ember when he accepted a call ed by the congregation of Kuge-a. Mr. Sawada is principal of our rch's high school at Hanno.

The Rev. Paul Heerboth presented essay, "The Indigenous Church in New Testament."

Dr. O. H. Theiss, director of the ological Training Program, headed Educational Workshop. Much of our sion work in Japan is conducted ugh Sunday schools, Bible classes, classes for inquirers and prospects Baptism. The 26 Sunday schools e more than 2,000 pupils. Four nese churches conduct kindergar-. We have one primary school and iddle and high school. The latter a staff of 25 teachers and employees 172 students.

The mission maintains a Youth ter in Sapporo, Hokkaido, and the eran Center in Tokyo. Services Bible classes for university stu-s are under the guidance of the Richard Hintz in Sapporo and the Elmer Bergt in Tokyo. At the yo Lutheran Center there is also nitory space for the students en-ed in the Theological Training Pro-n and other university students. An lish School, conducted in Center, an enrollment of 200 to 300 stu-s in 1953.

The Japanese Lutheran Hour, pre-d under the direction of the Rev. nar Glock, is broadcast over 27 ons in Japan, two stations in the aiian Islands, and the Far East dcasting station in Manila, Philip-s. During the two and a half years ts existence, listeners have sent 00 letters; 80,000 persons are en-d in the Bible Correspondence rse; about 4,000 have finished the se; about 10 per cent have been ized. To meet the growing number ontacts brought through the Lu-an Hour, additional missionaries needed.

otsuka, Japan RICHARD MEYER

Bethesda's 50th Anniversary

Bethesda Lutheran Home at Watertown, Wis., an institution of mercy offering special care to mentally retarded, handicapped, and epileptic people of the Synodical Conference, observed its 50th anniversary on July 18. Today the home has 426 patients, the record number.

The chaplain conducted the service for the "children" of the Home at the usual time, 8:30 A. M. Two hours later services were conducted for visitors, many of whom were members of the Bethesda Women's Auxiliary of Mil-

Bethesda anniversary service in park

waukee and their families. The auxiliary recently installed new pews in the chapel, and these were dedicated. Prof. John P. Meyer of Thiensville preached, and Supt. C. F. Golisch officiated.

In the afternoon service, in the park's pavilion at Bethesda, the band of St. John's Lutheran Church of Watertown and a mass choir participated. Dr. J. F. Boerger, Sr., of Racine emphasized Bethesda's contribution to human welfare.

A. M. HARSTAD, *Chaplain*

GENERAL CONFERENCE OF NEGRO WORKERS

The Tenth General Conference of Missionary Workers in Negro Missions convened at Alabama Lutheran Academy and College, Selma, Ala., June 8—10. Registration totaled 75 pastors, teachers, and lay delegates, principally from stations in the Deep South, but with representation also from California, Illinois, Michigan, and Missouri.

At the Communion service the Rev. A. Dominick delivered the confessional address and Supt. E. H. Wildegrube preached.

Pastor Wildegrube presented an essay, "Hallowed Be Thy Name." Dean R. O. L. Lynn of Immanuel College, Greensboro, N. C., in his address, "Wanted — More Sons for the Schools of the Prophets," pleaded for more workers.

Interest was evoked by a discussion on "A Sectional Examination of General Conference, with Respect to Its Future Usefulness." Since 1922 this conference had supplied the study and inspirational needs of workers who though affiliated with the Synodical Conference were not members of any other organized conferences in the synodical organization. On the final day it was resolved to disband the General Conference, since the needs of the various workers are now adequately met by pastoral conferences and District conventions of Synod.

WILLIAM VON SPRECKELSEN

WRITERS' WORKSHOP

Synod's first writers' workshop was held at Concordia Teachers College, River Forest, June 21 to July 2. Collaborating with the college in sponsoring the workshop, in which 39 men and women participated, were Concordia Publishing House and Synod's Board for Parish Education and Literature Board.

Dr. L. P. Lochner

Guest lecturers included Louis P. Lochner, former chief of the Berlin bureau of the AP and author of *What About Germany?* and the biography *Fritz Kreisler,* and Mrs. Esther K. Meeks, editor of children's literature for Wilcox and Follett Co., Chicago.

The Rev. Gerhardt Mahler, Saint Louis, spoke on "Religion and Journalism," and Dr. John F. Choitz of River Forest discussed techniques of writing.

A study of feature-story writing was led by the Rev. Alfred P. Klausler, editor of the *Walther League Messenger;* writing of fiction by Dr. Choitz; writing of curriculum materials by William A. Kramer of the Board for Parish Education; and public relations and handling of news by Miss Janice C. Pries of the Department of Public Relations.

ALLEN PHOTO

Tenth General Conference of Missionary Workers and Visitors

Delegates and Visitors at Synodical Conference, St. Peter's Lutheran Church, East Detroit, Mich.

CONVENTION OF THE SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America met for its 43d biennial convention at Saint Peter's Lutheran Church (the Revs. E. C. Peterson and W. O. Leitz, pastors), East Detroit, Mich., August 10 to 13, 1954.

The Conference devoted the major part of the meeting to a discussion of controversial matters, without, however, coming to any agreement. In its closing session the Conference resolved to recess to a future date. The President, in consultation with the three Vice-Presidents, is to determine the time and place of the next meeting.

Missions: Executive Secretary Karl Kurth, in an overview of the mission work conducted by the Conference in the U. S. and in Nigeria, West Africa, reported increased blessings in all fields. He commended constituent Synods and Districts for integrating Negro congregations into their synodical organizations. Our Nigerian Church, he said, will be able to carry on with a reduction of American workers if Nigeria attains self-government.

Since the Missionary Board had been requested to begin work in Jamaica, the convention authorized the Board to explore the possibilities of establishing congregations on the island.

The Rev. Howard Foard, Negro pastor of High Point, N. C., appealed for the recruitment of more Negro pastors.

Our two Negro colleges, Greensboro and Selma, were represented by their presidents, Profs. William H. Kampschmidt and Walter Ellwanger. The convention voted additional amounts to complete construction of new buildings: $25,000 to supplement $100,000 previously appropriated for Selma, and $75,000 to the previously allocated $125,000 for Greensboro.

Essays: Essays advocating rejection of the *Common Confession, Part I*, as a settlement of past differences between the Missouri Synod and the American Lutheran Church were read by the Rev. E. A. Wendland for the Wisconsin Synod and by Prof. Norman A. Madson for the Norwegian Synod. The Rev. Theo. F. Nickel, in his essay on the *Common Confession* presented the Missouri Synod's point of view.

On the subject of military chaplaincies the Rev. Edward C. Fredrich represented the Wisconsin Synod in opposing the supplying of chaplains for the Armed Services under Government authority. Dr. Martin Scharlemann's paper supported the chaplaincy program of the Missouri Synod.

Convention Services: At the opening service, with Communion, on August 9, Prof. George O. Lillegard, Mankato, Minn., preached the sermon. The Mission Service was held at Trinity Church, Detroit, the Rev. Gilbert T. Otte, pastor, on August 12. Missionary Wm. H. Schweppe spoke on the progress of the work in Nigeria.

Budget: For the fiscal year 1954 to 1955 the convention approved the sum of $199,980 for the African field and $253,574 for work in the United States.

Greetings: The Evangelical Lutheran Church of Australia, a synod affiliated with the Synodical Conference, sent greetings to the convention. The Australian brethren urged the Conference to do all in its power to overcome with God's help all obstacles which threaten to disturb the fraternal relations of its members.

Elections: President: The Rev. Walter A. Baepler, D. D., president, Concordia Seminary, Springfield, Ill.

First Vice-President: The Rev. Andrew Daniel, D. D., superintendent, Lutheran Haven, Oviedo, Fla.

Second Vice-President: The Rev. Karl F. Krauss, Emmanuel Lutheran Church, Lansing, Mich.

Third Vice-President: Prof. George O. Lillegard, Bethany Lutheran College, Mankato, Minn.

Secretary: Prof. Martin Franzmann, Concordia Seminary, St. Louis, Mo.

Board of Trustees, six-year terms: John Fricke, Milwaukee, Wis.; the Rev. Paul Boecler, Charles E. Groerich, and John Eigel, all of St. Louis, Mo.

Russell Rolling, St. Louis, Mo., was appointed treasurer of the Conference.

The Missionary Board announced that in place of the Rev. Theo. F. Walther, who had resigned after some 40 years of faithful service on the Board, the Rev. Edwin Wilson had been elected chairman.

NEWS

Dr. Heinrich Fleischer of Val University was one of the fe recitalists at the recent conven the American Guild of Organ St. Paul, Minn.

Paul Manz, director of mu Mount Olive Lutheran Church neapolis, read a paper on "The Choir" and contributed a "Biblio of Materials," for organists and masters, in the official *Con Workbook.*

In a paper on "The Present of Church Music in Our States," Edward B. Gammons, h the Department of Music at School in Massachusetts, said: cannot fail to mention the magn work of Concordia Publishing Ho the field of church music."

In a panel discussion on org sign, the new organ in the cha Concordia Seminary, St. Louis, w garded as an outstanding exam a well-designed organ.

"This Is the Life," the TV pr sponsored by the Missouri Syno ceived first place in the religious gory in *The Billboard's* Second A TV Film Program and Talent A *The Billboard,* which carries masthead the words: "The Amus Industry's Leading Newsweekly," in its July 31 issue: "A total industry leaders filled out exha ballots in which they designated choices for the season's best show talent within every program cat both for network and non-ne vidfilm series." " 'This Is the Life a sensational write-in victory Since the show is not handled b of the regular distributors, it wa included in the ballot listing. went on to beat its closest comp more than two to one."

Failing to make the best u television and radio, the C "clings to horse-and-buggy me in an electronic age," Dr. Clayt Griswold, executive director of and television for the Presby Church in the U. S. A., told the General Council of the World byterian Alliance at Princeton,

Too many religious broadcast peal primarily to church mem effective appeals to those outsid Church must risk offending the bers, he said.

Minnie Samuelson, who at the of her death was a member of Paul's Church, Rockford, Ill., queathed a 180-acre farm, locat the outskirts of Rockford, to the C Extension Fund. After setting five acres for a possible future sion, the Northern Illinois Distric the remainder of the farm for $8

CHILDREN from Grace Church in the
t at Needles, Calif., and from Zion, Blyth,
, in June enjoyed six days of summer
at Forest Home, high in the San Ber-
no Mountains. Pastor B. T. Bauer of Grace
h reported that this was the first Lutheran
camp sponsored by both congregations.
hildren enjoyed swimming, hiking, softball,
s, handicraft, told stories around the camp-
and attended morning and evening wor-
Robert Dunkel of Needles was dean of
amp. Mrs. Helen Dawe, Mrs. Norman Lake,
Dunkel, and Mrs. Bauer were counselors.
are now under way for a better camp
year.

The Quebec Board of Censors re-
ed the appeal made by Lutheran
rch Productions to remove the ban
nst the showing of the motion pic-
"Martin Luther" in the Canadian
vince of Quebec, Louis de Roche-
t Associates announced recently.
xis Gagnon, chairman of the Censor
rd, declared that it was still in the
rests of "social peace" to keep this
from being shown. "We are trying
void a religious tussle in our prov-
," he said, adding that "the con-
ersy and the publicity against the
sor Board and the ban have made
fficult for the Board to reverse its
tion."

While the Luther film cannot be
wn in Quebec, it continues to draw
rd-breaking audiences throughout
other Canadian provinces. "Martin Luther" broke all-time house records in Vancouver, B. C., where it was shown for seven weeks; its first few days in Saskatoon, Sask., almost doubled the theater's former average attendance for a week. Two- and three-week runs have been registered in Winnipeg, Toronto, Kitchener, Ottawa, Hamilton, Regina, London, Calgary, Victoria, Halifax, and Edmonton.

The newest student to enroll at Concordia College, Portland, Oreg., is David Johnson from Kenya Colony, East Africa, where his father, a member of the Augustana Synod, is a missionary. David's school in Africa was located in Mau-Mau territory. "No off-campus privileges there!" the Northwest Supplement comments.

Dr. George W. Forell has been appointed to the faculty of the School of Religion at the State University of Iowa, under the sponsorship of the Division of Student Service of the National Lutheran Council, which announced that this is the first instance of a Lutheran's being named to a full-time faculty position in the School of Religion at Iowa City. He will assume his new post in September.

Six of the NLC's participating bodies, or their constituent units in Iowa, have guaranteed financial support for three years. Although equal in status with the other schools at the university, the School of Religion derives no support from public funds.

Dr. Forell, a native of Breslau, Germany, and the son, grandson, and great-grandson of Lutheran pastors, attended the Lutheran Theological Seminary at Philadelphia, where he received his B. D. degree in 1942. He served United Lutheran congregations in New Jersey and in New York City. In 1949 he received his Th. D. degree from Union Theological Seminary, New York City. Since 1947 he has been associate professor of philosophy at Gustavus Adolphus College, St. Peter, Minn.

ATION BIBLE SCHOOL OF ST. JOHN THE EVANGELIST, Brooklyn, N. Y., July 12—23, had an
lment of 192 children and a staff of 12 teachers. The Rev. Richard Klopf (r.), pastor, was
ed by John Lemkul (l.), a graduate of Concordia Seminary, St. Louis, who in September will
n instructor at Concordia, Oakland. During the past four years the Church of St. John the
gelist has been active in a program of racial integration to keep pace with a changing com-
y. The Sunday school enrollment is 250; the communicant membership, 254.

DEATHS

Henry Jansen Bouman (November 22, 1872, Norden, Ostfriesland, Hanover, Germany, to June 8, 1954, Minneapolis, Minn.), son of J. H. and Anna Schomann Bouman; attended the *Gymnasium* in Norden until he was 17, when his parents emigrated with their family to the U. S. and settled in Minnesota; graduated Concordia College, Milwaukee, 1896, and Concordia Seminary, St. Louis, 1899; in 1947 his alma mater conferred on him the honorary degree of Doctor of Divinity.

He served congregations at Sebeka, Dorset, Park Rapids, Blowers and Cass Lake, Minn., from 1899 to 1904; Freeman and Heilbronn, S. Dak., 1904 to 1911, when he was called to Hamburg, Minn., as successor to Dr. F. Pfotenhauer. Pastor Bouman served this congregation until his retirement in 1943.

He also served the church at large in the following capacities: secretary to the Minnesota District Mission Board; member of the District School Board, Board of Control of Concordia College at St. Paul, Board of Control of Concordia Seminary at St. Louis; Vice-President of the Minnesota District, 1925 to 1930; President, 1931 to 1933; essayist at conferences and conventions; contributor to various official church publications; and author of eight devotional booklets written in German.

In 1899 he married Magdalena Erdmann of Verdon, S. Dak. Surviving him are his wife and ten of their eleven children (one son died in childhood): Mrs. E. W. Mesenbring, Ephrata, Wash.; Mrs. L. S. Orfield, Minneapolis; Mrs. Herbert Trier, Sault Sainte Marie, Mich.; Mrs. Oscar Dorn, Crown, Minn.; Miss Gertrude, Minneapolis; Miss Helene, Phoenix, Ariz.; the Rev. Walter H., Duluth, Minn.; Prof. Herbert J. A., Concordia Seminary, Saint Louis; Paul B., teacher and organist, River Forest, Ill.; Herman H., architect, Trenton, N. J.; and also two brothers, Bernard and Klas.

Two funeral services were conducted June 12: the first at St. James Church, Minneapolis, of which Dr. Bouman and his wife were members for the last ten years; the other service at Emmanuel Church, Hamburg. Interment was in Hamburg. At the service in Minneapolis, Dr. Bouman's classmate, Dr. J. L. Salvner, officiated and the undersigned preached on Dr. Bouman's favorite text: Romans 4:5. In the service at Hamburg, the Rev. H. A. Gamber, President of the Minnesota District, preached; and the Rev. Louis Wohlfeil, successor to Dr. Bouman, officiated.

OTTO H. LOTTES

Hubert E. Mix (August 26, 1920, Newhome, N. Dak., to July 16, 1954, Kansas City, Mo.), son of the Rev. C. Ed. and Caroline Mix; attended Concordia College, St. Paul, Minn.; graduated Concordia Seminary, St. Louis, 1945.

After serving as a trailer missionary in Texas for seven months, he retired from the ministry temporarily because of his failing health. In April, 1946, he accepted a call to St. Peter's Church, Flora, Mo., where he served until October of that year, when he retired permanently.

In 1945 he married Lucille Moeller of Carrollton, Mo. The union was blessed with one son, James E. Mix.

Funeral services were conducted at Immanuel Church, Carrollton, July 18.

OTTO GRAEBNER

Correction: Reference to survivors in the obituary of the **Rev. Carl Boevers** (WITNESS, June 22) should have read: "In 1898 he married Mary Schultz of Chebanse, Ill. His wife preceded him in death in 1945. He is survived by two sons: Martin of Waupun, and Werner of Ripon, Wis., and two daughters: Mrs. Elsie Carter of Milwaukee, Wis., and Miss Esther Boevers of Tucson, Ariz.

ANNOUNCEMENTS

Installations and Ordinations

CANDIDATES

Ordained:

Harre, Stanley, St. Peter, Nashville, Ill., by J. Heseman, July 25.
Kamrath, Robert F., Trinity, Madison, Nebr., by W. J. Oetting, July 25.
Mueller, Robert G., St. Mark, North Tonawanda, N. Y., by Paul Fretthold, July 25.

Ordained and Commissioned:

Davis, Linwood, Mt. Olive, St. Louis, Mo., as missionary to Japan, by Dr. William F. Arndt, Aug. 1.
Hoger, Donald R., South Park Mission, Rapid City, S. Dak., by Otto G. Thieme, July 25.
Karner, Roy R., St. Paul, Wellston, Okla., as missionary to Hong Kong, by Dr. O. H. Schmidt, Aug. 1.
Nack, Richard, Bethlehem, Kennewick, Wash., for the Pasco, Wash., Mission, by D. C. Schroeder, July 25.
Schinnerer, Richard A., Holy Cross, San Diego (Clairemont), Calif., by Roy G. Gesch, Aug. 1.
Steffen, Norman L., Davis Mission, Davis, Calif., by Martin Schabacker, Jr., July 18.

Ordained and Installed:

Boehringer, Hans, Christ, Tulia, Tex., by E. A. Wolf, July 18.
Bomba, James M., assistant pastor, First English, New Orleans, La., by Edgar Homrighausen, July 25.
Brege, Clifford, Immanuel, Adams; Redeemer, Dellwood; St. John, Quincy, Wis., by J. H. Fiess, July 25.
Brockhoff, Daniel, assistant pastor, Our Redeemer, Indianapolis, Ind., by William H. Eifert, Aug. 1.
Eckhoff, Raynold, Messiah, Murdo; St. Paul, Draper, S. Dak., by Paul H. Sohn, July 25.
Friedrichs, Roland, Peace, Finlayson; St. Paul, Bruno; St. Paul, Willow River, Minn., by Eugene E. Larrabee, July 25.
Kabelitz, Norbert E., Redeemer, Duluth; Christ, Holyoke, Minn., by R. W. Kabelitz, Aug. 1.
Kamrath, Robert F., Redeemer, Crosby; Zion, Fortuna; St. Matthew, Wildrose, N. Dak., by Edgar A. Croll, Aug. 1.
Kollman, Alvin, St. Paul, West Frankfort, Ill., by W. T. Janzow, July 25.
Mather, Elwood E., Jr., St. Paul, Three Rivers; Trinity, Beeville, Tex., by Vernon H. Harley, Aug. 1.
Nelsen, Louis, ord. and inst. St. Matthew, White Lake, by C. J. Seegers; inst. St. John, Lily, Wis., by A. Fergin, Aug. 1.
Quebe, Stanley, Our Savior, Henderson; Christ, Boulder City, Nev., by Pres. Arthur C. Nitz, July 25.
Reimnitz, Charles, Christ, New Baltimore, Mich., by George A. Sebald, Aug. 1.
Reiss, Harold, Trinity, Pueblo, Colo., by Walter A. Enge, July 25.
Ristow, Leonard E., St. John, Underwood, N. Dak., by Bernard Gorentz, July 25.
Russert, Arlyn, Bethlehem, Adair, Okla., by Karl E. Lutze, June 27.
Rutter, Edward J., St. Paul, Wimbledon; Zion, Courtenay, N. Dak., by Fred Riedel, July 25.
Schmidt, G. Daniel, Trinity, Rock Springs, Wyo., by Bernard E. Staake, July 25.
Schultz, Dale, Trinity, Burlington, Colo., by Myles Stenshoel, Aug. 1.
Smith, Ernest G., Immanuel, Atkinson; Christ, O'Neill, Nebr., by Walter Hartmann, July 18.
Sprengeler, Winfred, Zion, Warren; Trinity, Hallock; Immanuel, Radium, Minn., by E. W. Borchert, Aug. 1.
Tegeler, Dean, Holy Trinity, Columbia, S. C., by Leslie L. Frerking, July 25.
Wodtke, Norbert, Grace, Freeport, Tex., by W. W. Niedner, July 25.
Zagel, Ronald N., Redeemer, Anaconda, Mont., by Pres. Paul M. Freiburger, July 18.

PASTORS

Installed:

Fritz, John D., Immanuel, Grand Forks, N. Dak., by W. F. Siefkes, Aug. 1.
Hilst, William F., St. Peter, Elma, Iowa, by Walter Schroeder, Aug. 1.
Hinrichs, Marvin F., St. Paul, Sac City, Iowa, by Richard Lammers, July 25.
Lassanske, Raymond O., Our Savior, Mayfield Heights, Ohio, by E. C. Abendroth, Aug. 1.
Link, Walter J., Trinity, Red Bud, Ill., by M. H. Gross, Aug. 1.
Lubeck, Harold C., Christ, West Bloomfield, Wis., by Marvin L. Rastl, July 25.
Misch, C. Ben, Mount Calvary, Greenville; Hope, near Greenville, Mich., by Martin W. Brauer, Aug. 1.
Motzkus, W. E., English, Spooner; Christ, Lampson, Wis., by H. E. Klinkenberg, Aug. 1.
Nothnagel, Stuart, Concordia, Los Angeles, Calif., by I. F. Hodde, Aug. 1.
Sander, Edgar J., St. John, Port Hope, Mich., by Karl H. Trautmann, July 25.
Schulz, Victor P., Zion, New Orleans, La., by Miles S. Gebauer, Aug. 1.
Wagner, Arnold O., Emmaus, Dorsey, Ill., by Hans F. Bruss, Aug. 1.
Wendler, Harlan C., Mount Olive, Miami, Okla., by Frank C. Fellbaum, Aug. 1.
Werner, Edward C., St. Peter, Deshler, Nebr., by E. B. Hilst, Aug. 1.

Commissioned:

Jones, William H., missionary at large, Alabama-Florida field, by W. H. Ellwanger, July 18.

TEACHERS

Installed:

Bachmann, Cand. Norman J., St. James, University City, Mo., by Walter J. Warneck, July 18.
Cloeter, Martin R., Emanuel, Tipton, Ind., by Otto R. Schlegelmiich, July 18.
Freudenburg, Ronald, Emmaus, St. Louis, Mo., by R. J. Torgler, July 25.
Hake, James M., Faith, Jefferson City, Mo., by William J. Wollenburg, July 11.
Hindrichs, Erich, St. Paul, Cincinnati, Ohio, by W. Littmann, July 25.
Juergensen, Martin F., St. Peter, Lodi, Calif., by W. F. Schlueter, July 18.
Kersten, DeForest L., Immanuel, Wisconsin Rapids, Wis., by E. G. Kuechle, July 25.
Kirst, Cand. Charles, St. Paul, Addison, Ill., by Walter E. Rehmus, Aug. 1.
Koring, Cand. Robert, Immanuel, Red Wing (Hay Creek), Minn., by A. F. Mock, Aug. 1.
Leckband, Virgil, St. Paul, Concordia, Mo., by O. E. Heilman, Aug. 1.
Mueller, Elmer T., Bethlehem, near Altamont, Ill., by E. G. Riedel, July 25.
Neubauer, Gerhard, St. John, Beecher (Eagle Lake), Ill., by Herbert J. Teske, Aug. 1.
Schumacher, Adalbert B., St. Matthew, St. Louis, Mo., by Edwin J. Fritze, July 25.
Strehler, Arnold W., St. Paul, Lester Prairie, Minn., as director of music and education, by R. A. Ritz, July 25.
Wendling, Cand. Gordon W., Trinity, Madison, Nebr., by W. J. Oetting, Aug. 1.
Wiechmann, Cand. Glenn, Christ, West Bloomfield, Wis., by H. C. Lubeck, July 25.
Wuench, Cand. Lawrence O., Trinity, Peoria, Ill., by Roland Finke, Aug. 1.

Election Result

The following men were called to associate professorships at Concordia Teachers College, River Forest, Ill.: *Dr. Paul W. Lange* (Education and another field); *the Rev. F. Samuel Janzow* (Religion and English); *Asst. Prof. Carl L. Waldschmidt* (Sacred Music). — ERWIN L. PAUL, *Secretary,* Board of Control.

Educational Institutions

Concordia Seminary, St. Louis, Mo., will open its 117th academic year with a divine service in the auditorium on September 15 at 10 A. M. Registration for entering students will take place on Monday, September 13, from 8:30 A. M. to 12 Noon and from 1 to 4:30 P. M. Registration for returning students will take place on Tuesday, September 14, from 8:30 A. M. to 12 Noon and from 1 to 4:30 P. M., and Wednesday, September 15, from 1 to 4:30 P. M. Application for admission is to be made to Prof. L. C. Wuerffel, Dean of Students, Concordia Seminary, 801 De Mun Ave., St. Louis 5, Mo.

Advance registration for the *Sch... Graduate Studies* for the first seme... 1954—55 may be made from September ... (inclusive). Registration for graduate ... will continue until September 23. App... for admission to the School for Graduate... is to be made to Prof. Martin H. Schar... Director of Graduate Studies, Concordi... nary, 801 De Mun Ave., St. Louis 5, Mo.— O. FUERBRINGER, *President.*

Concordia College, Edmonton, Alberta, Canada, will open its 34th school year ... September 19. The officially accredite... school course begins with Grade 10. Th... purpose of this school is to prepare you... for the study of theology at St. Louis, M... for entrance into our synodical normal ... It also offers a general education to tho... and girls who wish to prepare for un... entrance. For catalog and detailed info... write W. M. WANGERIN, *Principal,* Co... College, Edmonton, Alberta, Canada.

The 91st academic year of *Concordia T... College, River Forest, Ill.,* will open Th... September 16, at 10:00 A. M., with a ... service at Grade Church on the campus. ... service the Rev. Martin L. Koehneke wi... willing, be installed as the sixth presi... our institution.

The orientation program for all new s... begins Sunday afternoon, September 12.

Concordia Teachers College conducts a... ard four-year training course for youn... and women who desire to serve their Sa... the Lutheran schools of our Synod. ... present time a shorter three-year co... also offered. During the teacher shortage... erly qualified students may with facult... mission take two years and one sum... training and then teach for a year on an... gency basis.

Students interested in attending our ... should apply for information to our D... of Recruitment. No student should app... the campus during orientation week w... written notice that he has been accep... ALFRED SCHMIEDING, *Acting President.*

Lutheran Hospital of Vicksbur...

Effective August 1, 1954, the Lutheran... men's League has transferred ownershi... operation of the *Lutheran Hospital* of ... burg, Miss., back to the doctors from wh... hospital was acquired in 1949. — PAUL FRI... *Executive Director.*

Notice

"Design a Sign," Lutheran Road Marke... test, sponsored by the Walther Leagu... Concordia Publishing House, to secure ... design for the Lutheran Church road ma... Contest was prompted by frequent reque... a new, distinctive marker that can be... easily by passing motorists. First prize, ... second prize, $50; three $10 awards fo... entries.

Rules: (1) Submit sketch on 8½×11" ... (2) Indicate color combinations, size, and ... The words "Lutheran Church" must be ... played prominently. (3) Include meth... erecting sign. (4) Allow space for loca... print. (5) Mail entries to: CONCORDIA PU... ING HOUSE, *Ecclesiastical Arts Department,* ... S. Jefferson Ave., St. Louis 18, Mo. (6) E... must be postmarked no later than mid... October 31, 1954. (7) All entries becom... property of Concordia Publishing ... (8) The decision of the judges will be ...

Contest is open to individuals and g... Designs may be submitted in behalf of ... club, women's guild, Walther League so... if planned as a group project. Employe... Concordia Publishing House and of the W... League are not eligible for prizes.

Wanted

Communion ware for new mission. ... MRS. PETER MARTELL, *Secretary,* Grace Lut... Church, 1938 A Karen Dr., Fort Lauderdale...

Available

Pulpit, baptismal font, several *pews, fixtures,* for any mission congregation ... will pay transportation. Write: REV. ... BEIDERWIEDEN, St. Paul's Lutheran Church ... N. Pearl, Havana, Ill.

Used school *desks* for any church that ... come and get them. — ST. JAMES LUT... CHURCH, 723 S. 8th St., Quincy, Ill.

Hinners *reed organ,* fair condition, fr... mission congregation. Write: REV. ARTHU... KUECKER, Farley, Mo.

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FINANCIAL REPORT

From February 1, 1954, to July 31, 1954

Districts	Budget Account	"Conquest for Christ"	Armed Services
Alberta and British Columbia	$ 6,889.18	$ 65,120.88	$ 817.64
Atlantic	59,589.25	489,152.28	15,557.76
California and Nevada	32,182.02	232,372.20	4,110.26
Central	243,747.75	1,394,854.73	30,841.63
Central Illinois	86,380.03	454,610.20	10,616.26
Colorado	14,209.80	126,732.46	87.00
Eastern	66,255.26	415,421.65	10,444.15
English	160,369.04	715,314.46	13,446.12
Florida-Georgia	8,266.03	32,011.82	1,345.62
Iowa East	67,000.00	327,767.69	11,152.60
Iowa West	102,418.42	523,566.77	14,675.35
Kansas	58,128.62	426,595.86	10,871.65
Manitoba and Saskatchewan	4,105.15	63,208.24	851.47
Michigan	251,479.75	1,169,856.04	28,000.00
Minnesota	219,149.79	1,011,542.95	23,813.60
Montana	8,496.46	72,749.41	1,554.79
North Dakota	30,100.43	237,034.65	3,926.80
North Wisconsin	103,965.39	486,024.86	13,172.83
Northern Illinois	206,232.72	895,328.49	29,197.85
Northern Nebraska	60,000.00	331,694.98	8,551.14
Northwest	44,847.54	318,084.93	8,131.89
Oklahoma	16,984.39	173,615.29	2,414.86
Ontario	18,000.00	142,338.72	1,365.56
South Dakota	22,620.10	162,386.23	4,004.39
South Wisconsin	153,177.68	795,354.90	15,867.70
Southeastern	43,147.87	238,071.57	6,962.97
Southern	7,143.28	112,777.45	1,966.53
Southern California	31,712.81	297,822.41	6,792.55
Southern Illinois	55,304.43	302,500.00	8,877.49
Southern Nebraska	68,143.29	374,498.12	7,927.13
Texas	31,864.42	460,524.06	10,075.95
Western	194,558.34	962,129.05	26,046.60
Total from Districts	$ 2,476,469.24	$13,811,063.35	$ 333,468.14
Receipts from Sundry Sources	52,009.32	27,962.88	6,178.41
GRAND TOTAL	$ 2,528,478.56	$13,839,026.23*	$ 339,646.55

* CFC Collection includes prior years

OPERATING STATEMENT

	1953	1954
Budget Requirements, 2-1 to 7-31	$ 3,250,000.00	$ 4,050,000.00
Budget Receipts, 2-1 to 7-31	2,078,811.55	2,528,478.56
OPERATING DEFICIT	$ 1,171,188.45	$ 1,521,521.44

Charles E. Groerich, Assistant Treasurer

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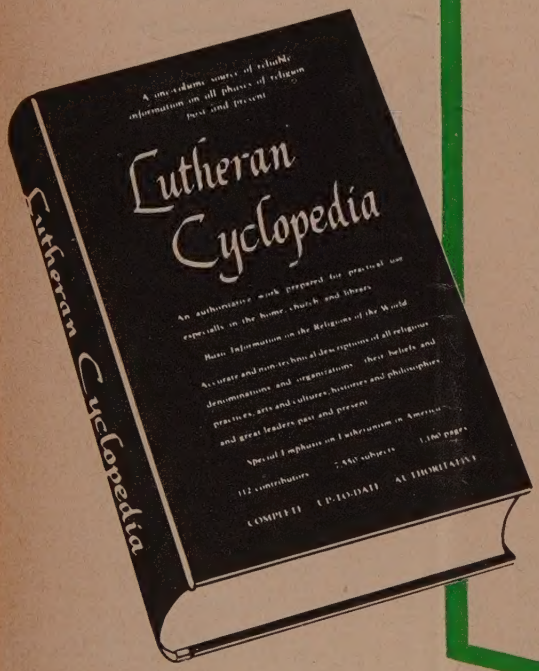
Before September 30,

$5.95

After September 30, $7.50



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